

There is an antithesis of good and evil—
 an apparent duality of control—that has been
 frankly recognised in many religions. Christians,
 indeed, are taught to believe that "the devil, as
 a roaring lion, walketh about seeking whom he may
 devour." To many men the idea of duality is
 unsatisfactory: it is out of accord with the desire to
 simplify—to discover an ultimate unifying principle—
 which influences modern thought. But there is
 nothing to show that this desire is well-founded.
 It may be as misleading as the notions which
 led to magic and witchcraft. We do not reject
 the distinction between positive and
 negative electricity because we are unable to
 explain it.

From this mysterious confusion one fact emerges clearly—that in the animal world the course of evolution has promoted the growth of individual liberty. Instinct at first wields almost despotic authority over both the aims and the methods of existence: its impulses drive living organisms along certain lines of conduct; its directions minutely prescribe their itinerary. It is gradually displaced, so far as external behaviour is concerned, by reason, consciousness, and will; self-government is, so to speak, substituted for a tyranny. But it is left to us to discover how best to use this new constitution in shaping our behaviour to our instinctive impulses. An immense variety of choice is opened to us,

and we
should be distracted with this liberty
did we
retain the whole of it. The generality of
mankind
resign their privileges and are content to
be ruled,
for the most part. by imitation
(stimulated by
suggestion) or by habit. But others are
less
apathetic, and their influence may be
traced in
the gradual extension of ideas of
freedom. During